

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 45.

NEW-HAVEN, APRIL 10, 1824.

VOL. VIII.

From the American Missionary Register.

GREAT OSAGE MISSION.

Letter from Doctor Belcher to the Domestic Secretary—Dec. 10th, 1823.

DEAR SIR—I enclose a list of medicines which are greatly needed at this station. Our family now enjoy tolerable health, but for five months past they have been more or less affected with the intermittent fever generally not very severe. The Osage youths attached to the family have been more affected than our white children, and the latter more than the adults. There has been much sickness among the Osages, and many deaths have occurred. At one little camp, of about twenty persons, chiefly women, eleven have paid the debt of nature. In one instance a child of two weeks old was buried alive with its mother. This is the first instance of infanticide of which we have heard among this degraded people. O that the light of Divine Truth may shine into their dark and benighted minds with healings in its beams.

The Big Soldier not long since died of grief for the loss of his wife, refusing to be comforted, or even to leave her grave or take food, until the powers of life had so far failed that he could not survive. He said that he knew his wife would have cried herself to death for him, and he would do so for her.

JOURNAL OF THE MISSION FOR SEPTEMBER AND OCTOBER, 1823.

The Journal for September is principally devoted to the ordinary secular concerns of the Mission. It is stated that the crops of the season were not as productive as those of the preceding year. This circumstance is ascribed, under a superintending Providence, to the heavy rains of June, and the early and severe frosts of September. "We meet," says the Journal, "with more or less disappointment in our expectations from every quarter, although not sufficient to cast us down. It ought, however, to be sufficient to lead us to inquire why it is thus with us, and whether we are yet sufficiently weaned from the world, and ready to endure the loss of all things, to effect the object of our Mission."

Under date of the 20th of September, the Journal thus remarks—

"Brother Newton returned from the Missouri, having found most of the cattle which had strayed, but not the horses. He ascertained, as he supposes, what had become of a horse of ours which disappeared about a year since. A white man came

out from the settlement to steal Indian horses. One of the horses which he stole, and which he has since taken to Kentucky, bears the exact description of ours. We have reason to believe, that the instances are not unfrequent in which the whites steal the property of the Indians. The latter having no way of redress but to retaliate, steal from the former in their turn; and when this is done, it is scarcely possible for the State authority to restrain its citizens from going forth with all their instruments of death to butcher the poor Indians, who have only followed the example which had been set them by the whites.

A few Kickapoos and Delawares visited us last week. Their appearance, especially of the women is much more decent and elevated than that of the Osages. Indeed the Osages exhibit at present the picture of degradation and distress. There has recently been an unusual number of deaths among them; and we are informed by Mr. Ballio, a trader, who arrived yesterday, and who witnessed the facts, of their burying a living healthy infant with its deceased mother, and of their deserting an old man, and leaving him to die without food or attendants.

The Journal for October closes with the following minute, which we publish for the information of the relatives and friends of the Missionaries who are named:—

Sabbath, Oct. 26.—At the close of public worship, four infant children were baptized: viz. Brother Austin's daughter, by the name of Sarah Elizabeth; Brother Sprague's sons, Joseph and Benjamin, and Brother Belcher's Son, Samuel Elisha.

MISSION AT MACHINAW.

REV. MR. FERRY'S JOURNAL.

Departure from Buffalo.

We embarked on board the Steam-Boat at Buffalo, on Thursday, the 1st of October, and arrived at Detroit on Saturday, the 3d. Here we found a small vessel already loaded, and intending to sail for Mackinaw that evening. We had our goods immediately taken from the Steam-Boat, and put on board; but the wind bearing round still more ahead, we were not able to sail against the current until Tuesday, the 6th, when we had a fine breeze, which carried us through Lake St.

Claire that day. On Wednesday and Thursday we proceeded slowly as far as the rapids at Fort Gratiot, where we were obliged to cast anchor and remain till Sabbath morning, before we could ascend.

Visit to Fort Gratiot Mission.

Most of the time while thus detained, we spent with the Mission Family. We were gratefully received, and as I hope were all mutually profited. It was truly a refreshing season to us, as well as to them. Preached on Friday evening, from Hebrews, "Let us therefore come boldly unto the throne of grace," &c. to the family, together with our Captain and part of the crew. On Sabbath morn, the 11th of October, we weighed anchor ascended the rapids, and proceeded on that day and the first part of the night about one hundred miles.

Severe Gale.

In the course of the night the wind veered round ahead, and blew a violent gale for more than 3 hours. We hove to, and were driven back probably fifty miles. The storm was terrible. For a long time, it appeared as if every successive wave must engulf us in the deep. But that God, in whose hands are his children, and who controls the winds and the waves, was graciously pleased to deliver us from our danger. On Wednesday, we were again favoured with the privilege of making some headway towards Machinaw: but on Thursday another adverse storm compelled us to make for Presque-Isle Harbour, which we happily succeeded in gaining before night.

Arrival and Reception at Machinaw.

On Saturday morning, we once more set sail, and with a strong fair wind, we came on rapidly, and reached this long-desired place of our destination, before light on Sabbath morning, the 19th of October. Between 8 and 9 o'clock, we went ashore; and here for a moment we almost forgot the toils and dangers of our journey, amid a crowd of friends who were waiting on the beach to receive us. I preached in the evening to a full house. For three months the people had been anxiously expecting some news of the Mission, and at length had almost given up all hope of seeing us. Oh! my dear Sir, if I ever saw the time in my life when I could sincerely and devoutly lift up my soul with Samuel, "*Hitherto hath the Lord helped us,*" it was on our arrival at this station.

Mr. Stuart, the Agent of the American Fur Company, very affectionately made us welcome at his house, where we make it our home for the present. He has likewise kindly offered us the gratuitous use of the buildings he now occupies, until the first of May next, as he now goes into the Company's large building for the winter. But this house will not answer our purpose, if we should have any thing of a family of children. It is also important for us, on account of the children, to be removed some distance from the village. There is a house, situated out of the village, which I hope to obtain, and which Mr. Stuart thinks can be rented reasonably. This will be attended to in the course of the week.

The School Commenced.

Nov. 3d, 1823.—Blessed be God, who has assured us that in due time the wilderness and solitary place *shall be glad*; and whose smiles now so graciously beam upon the first designs of his people for the good of this poor benighted region.—But a week have we been settled down in our own hired house, and 12 children hath the Angel of the Covenant already given to us to train up for his glory. There are many more equally needy and wretched, who would gladly come; but because they are not *fully half Indian blood*, I have been obliged, from the tenor of my instructions, to exclude them *for the present*, though I would hope they are not finally to be excluded. Will it exceed the powers of the Society to embrace these pitiable objects, who are only *a quarter blood*, and a few poor destitute whites no less needing Missionary charity? If so, can there not be a union of operation on the part of the United Domestic Missionary Society, so far as to cover the expense bestowed on children of this description? They are few in number; and it is really a sore trial to see them almost daily within sight of our little Bethel, and yet be unable to shelter them from ruin! I hope, that this subject will be laid before the Board, and that some measures will be devised, if possible, for the relief of these poor immortals.

The house which I have hired is the one I had in view as mentioned before. It is situated about one-third of a mile from the village; belongs to Capt Pierce, now commanding at Pensacola, and is intrusted to the care of his mother-in-law, an Indian woman. It is a good sized two story building, conveniently partitioned off, but

not well finished. We have a kitchen for cooking, a good sized family room, a small sleeping room for ourselves, two large sleeping rooms on the second floor, (one for boys and the other for girls,) the privilege of as much of the Cavereau or Root-house, as we want, and a small part of the garden. The rest of the house, with the remaining privileges, the Indian woman (with seven in her family) occupies herself. For the part which I have, I am to pay \$100 the year, which is low for rent in this place. Indeed, it is not half the money paid by several in the village, for conveniences not as good as ours. It is really a very favourable circumstance, that we can be so situated as we are with this woman. She expresses a decidedly friendly feeling to us, and to the object in which we are engaged. Having been heretofore employed as a trader under the American Fur Company, she has great influence with the Indians; and will be of much use in obtaining their children for the school, when they return from their hunting in the spring.

When the Board look at the immediate and great success of their first undertaking here, it does appear to me, that they cannot hesitate a moment, to carry the whole plan into immediate effectual operation. There is no want of children, or of the means of Gospel influence with the Indians, in this place. From what we have already experienced, my mind is, if possible, more confirmed in the opinion which I decidedly expressed, while in New York, that there is no spot, in all the northwestern region, so eligible as this, for Missionary operations. Many thousands may here eventually feel the powerful and happy influence of Missionary labours, and the field will be constantly extending as the means of operation increase.

AN INQUIRING BRAHMIN OF NINETY.

KIDDERPORE, INDIA.

Extracts from the Journal of a Missionary.

Sabbath, March 16, 1823.—For upwards of a month past, inquirers have nearly every day visited me, to converse on the momentous topics of salvation. This morning the congregation was unusually large and attentive. Noticing among the auditors an aged Brahmin, leaning on the end of his staff, I requested him to come forward and seat himself before me. He accordingly came in front of the people; on being asked his age, he replied, "four-score years and ten."—"During so long

a period you must doubtless have committed many sins?"—"Yes, many sins,"—"As it is evident, from your advanced age, that you have but a short time to remain on earth, do you know how your sins are to be pardoned, and what will be your state after death?"—He replied, "My hope is in the Ganges." On my expressing much sorrow at his deception, and stating the general arguments which prove the absurdity of such a faith, he looked very serious; and when the question was pressed on his attention the second time he confessed that if the Ganges could not take away his sins, he knew not what could. He was then directed to look to the precious sacrifice of Christ, as the only source of pardon. Service being concluded, the hearers manifested no disposition to depart, and about 30 of them followed me to the gate of our house. The old Brahmin, who had paid great attention to the word, and who had been invited to come for further instruction the following day, came with them to the gate, and thus addressed the durwan (door-keeper): "When I come to-morrow to converse with this gentleman, be sure you let me in, that it may be well with me in the other world."

Monday 17.—The aged Brahmin visited me this morning, when the following conversation ensued:—"Friend, I am exceedingly happy that you are come to seek further instruction on that very important subject, the salvation of your soul. Pray are you a resident of Kidderpore?"—"I have been residing here about 14 days, but my dwelling-house is at Jhappore, a village about 12 miles distant."—"What induced you to leave your home?"—"Ah Sir, I am an old man, ripe with age, and a great sinner; whilst in my native village, I began to think that my time on earth must be necessarily short; and if I died friendless, perhaps the people would cast my body into the *Gobagara*,* and the jackals and vultures would, under such circumstances, come and gnaw my flesh. This thought was very afflicting. Respecting my future happiness, I felt that I was a great sinner; but the Ganges takes away all sin. I came hither therefore, to bathe in this sacred river, to dwell on its banks, and to die by its side; that by this means I might secure my pardon, and that my body might be consumed on its holy banks."—"Ah! my friend, what a dreadful deception are you in; if you die in your present state you are lost for ever! I

* A receptacle for dead animals.

rejoice, however, that in coming to the Ganges, you are in the way of coming to Christ: but how did you find out the chapel?"—"I was bathing the other day at the ghaut where the people cross in the ferry; as the boat was on the opposite side, and the people were waiting its return, I heard some of the company speak of the wonderful words which they had heard in your chapel, and I thought I would come and hear them myself."—"Did you ever hear the name of Christ before?"—"No, never."—"What do you now understand of all I have said concerning Him, and of the way of salvation through Him?"—"What can I say, Sir? I am an old man; my heart is like a stone, and my understanding is almost gone. I will come, however, and hear these holy words daily."—When part of the third chapter of St. John was explained to him, and he was urged to seek a new heart from Christ, in order to his admittance into heaven, he appeared to be in great agitation. After conversing with him two hours, I exhorted him to go home, and think over what he had heard, and to pray earnestly to God for his Holy Spirit, to enable him to understand and believe it. He then pointed to his tottering frame, and significantly said, "Ah! Sir, as long as I am in this body, nothing shall prevent my attendance on your instruction." My heart bleeds over the miseries of this poor old man. Never do I recollect feeling so acutely for the perishing heathen as on this occasion. Alas! who can understand their wretchedness?

Tuesday 18.—The aged inquirer came at half-past eight o'clock. He was again urged to make a speedy application to Christ for mercy: being told that his advanced age admitted of no delay, and that he was in the most imminent danger, he replied, "True, Sir, I am like a ripe fruit, ready to drop from the tree, and at death where I shall fall I know not." He was told that if he died in his present impenitent and unbelieving state, he would unquestionably fall into hell, as there was no salvation for any but through Christ. The essential truths of Christianity were again stated, enlarged on, and affectionately enforced on his conscience. At the close of the morning's conference, as I knelt down to pray, the poor old man seemed exceedingly affected. When confession of sin was made, and mercy implored for him in particular, he made many bitter moans, fastened his eyes upon me, and very significantly shook his head; whilst his frail body, agitated with fear, and en-

ervated by age, trembled exceedingly. It was a most affecting sight. May the Lord speedily lead him to that Fountain which is opened for the purpose of washing away the sins of the world!

Wednesday 19.—The old Brahmin came again this morning whilst we were at breakfast. He retired unobserved by us, and made his appearance the second time about nine o'clock. After expressing the joy I felt at beholding his anxious solicitude to obtain information relative to eternity, I said, "My friend, I am exceedingly anxious to know what you still think of your former sentiments. You tell me the preservation of your body was the first consideration that excited you to flee from your native village; you imagined the people, at your death, would throw your body into a pit assigned for dead animals, where you would be devoured by the jackals and vultures; but now you know that unless your sins are pardoned, your soul will be cast into hell, and there be tormented by devils! Now tell me, what is the present state of your mind? You must give up your faith in the Ganges, and other *debtas*, for reasons before stated, or you can never be saved." The old man seemed greatly astonished at what he heard, and after some consideration said, "I have doubts respecting my former faith."—"Then what do you think of Christ, and salvation through him?"—"I think, by a daily attendance on your instructions, I shall find the right way."—"You have now heard a great deal about Christ, that he is the Son of God, and the Saviour of the world, that he became incarnate, and died on the cross to expiate our sins. You have heard that man's heart is very unclean,—that we need the Holy Spirit to sanctify it, and fit us for heaven; and that prayer is the instituted means of obtaining these inestimable blessings. I now request that when you leave me, you will instantly retire to some place of secrecy, and there meditate and pray over these three particulars:—1st. I am a great sinner, and can only be pardoned by the death of Christ, for he only died to expiate guilt. 2d. My heart is impure, and the only purifier is the Holy Spirit. 3d. The way to obtain the Spirit is by prayer in the name of Christ. Think deeply on these things, my dear friend, for there is no other possible way of obtaining salvation, save that which I have mentioned." The poor old man left me apparently much impressed. I now begin to have some bright hopes of him. May the Lord stretch out his hand, and snatch

him as a brand from the burning, that we may rejoice over him with joy and singing. The prey will indeed be taken from the mighty, should his deliverance be effected in the last hour.

We hope to be able to furnish our readers with a still further account of this interesting old Brahmin, in some future Number of our *Missionary Chronicle*, and we sincerely entreat our readers to give him an interest in their prayers.

ALABAMA.

A letter from a friend in Jefferson county, states, that a respectable Bible Society has been formed in that county, and that the Mission cause is advancing. More than usual attention is paid to the preaching of the word.

We are gratified with the opportunity of introducing to the notice of our readers, another letter from the Rev. J. A. Randalson to the Corresponding Secretary, dated

Alabama Dec. 26, 1823.

For several days I have been prevented from travelling or preaching, by indisposition, which affords me a little more leisure for writing. And I must acknowledge myself very much indebted to your kindness, for several communications received, after considerable delay, by way of Louisiana.

For the last *twenty months* I have been moving in a missionary tract—the more I explore the moral wilderness the more need I see, and hear, and feel for missionary labours. I have been but little with my dear family in the time, except in June and July, when, immediately after my return from Louisiana, I was confined by domestic affliction, and was prevented from reaching the annual meeting of the Mississippi Missionary Society.

My worthy colleague, who was so usefully employed in an important sphere of Missionary labours on the border of the Mississippi, has been severely afflicted. The death of our amiable sister M'Call, is an affliction to Zion's friends; for she was our "helper in Christ Jesus." She was adorned by those Christian virtues which characterized Dorcas and Priscilla. She "worked willingly with her hands" to support her family; while her husband, with a soul enlarged by the spirit of missions, was equally laborious in his Master's vineyard. His health declining, has obliged him to quit this field, already white to harvest! This event was anticipated last winter, when I saw him in the cold rains sinking under his arduous work. Are

there none in the "School of the prophets" to supply his place? None to come over into this forlorn Macedonia "to help us?"

I feel more confident that the period is near when the citizens of this country will express a strong desire for the gospel ministry, by a more determined resolution to give support to pastors and missionaries; that these may give themselves to their proper work. I perceive a change for the better. There are now *twenty* villages and towns calling—nor do they expect to have a lively and enlightened ministry, without suitable support. It is no longer popular for a preacher to boast that he will not "receive hire" for his labour: as it is well known, that no one can be a "workman who needeth not to be ashamed," without time and ability for the work. In some parts, a missionary was viewed as any other traveller "seeking his own." Therefore, in my first tour I frequently paid dearly for my visits; but I always claimed the privileges of prayers and religious lecture, where there was no opposition to those exercises. This year my expenses have been small, compared with the last year. Hospitality is some evidence of a favourable reception. Besides, the formation of benevolent societies to give annual and permanent support to the gospel, is a stronger indication of amendment in spiritual things, and in things that are excellent. Such societies have been formed, and are forming, with a facility equal to my expectations. That they may not be ephemeral in their existence, they are formed as *reading* societies. A correct taste for reading, will increase the Society's strength and usefulness, with every returning anniversary.

No one can *feel* or *act* as he should, unless well informed. Religious tracts are very much needed in all this country. Periodical publications are scarce. There are many totally ignorant of the nature design, and operation of Missionary and Bible Societies! Could these "winged messengers" by any means find their way into this region, they would prepare the way for the hand of the pioneer. It has been my object to produce means of information on missionary topics, antecedent to the attempt to accumulate funds by public collections, for the support of missions.

In consulting the views of the Associations the *second time* on this subject, it appears to be the sentiment of the majority, that the members of the churches form into county, or congregational societies, as they may think proper, and manage their con-

cerns so as not to interfere with the ordinary business of the Association.

Delegates from the several societies formed in this state, met in Convention, on the 28th of October, at Greensborough. The proceedings of this Convention you will learn from the minutes. *Fifteen* domestic missionaries were appointed to labour *six weeks* in the year among the destitute; and one agent, in conjunction with the Mississippi Missionary Society. The meeting was happily conducted, with great harmony and brotherly affection.

Our prospects brighten as we advance in obedience to the Divine command. On the 11th inst. a "State Bible Society" was formed at Cahawba, when we had a large and respectable meeting. Various denominations were seen uniting in one great and good object; and men of the first distinction in the state, were ranked among the friends and patrons of the Institution.

The Constitution of this Society, as well as that of the Convention, is adapted to the state of things in a country yet in its infancy—just emerging from a real wilderness. It is made easy and convenient for the *poor* and *rich* to meet together in the work of charity—the widow's *mite* is regarded, as well as the munificence of the most liberal.

In the public addresses on this occasion, I was extremely gratified to find that our best politicians hold the Bible in estimation: and in looking to the supply of the destitute, the *Creek Indians* were not passed by unnoticed.

I had the satisfaction to visit the Creek mission at "Withington station," in October. There were then *forty* children in the school, all in a prosperous condition. The progress made toward civilization, in so short a time, is admirable. I heard an Indian boy read with facility in the New Testament; and some of the little girls sew well in plain work. They appear docile and flexible—respectful, and decent in behaviour.—Indeed, I was delighted with the school of savages—to see them sitting around the table "like olive plants," and coming around the altar with *sweet music*, would create agreeable surprise to any one. And I was not less pleased to see *European* brethren and sisters, so cheerfully devoted to the toils of civilizing *American* aborigines. They forego the pleasures of refined society, to perform the task, laborious and responsible without reward. Shall these be called *speculators*? I hope they will be supported well in their noble purposes. They are happily asso-

ciated in this work. Each one is "careful about many things; but no one appears to be "troubled." They require, however, more assistance as soon as it can be obtained. Brother Compere is encumbered with much serving, in providing for so large a concern. I left Tuckabatchee with considerable reluctance—but with increased confidence in the piety, wisdom, firmness, prudence, industry, and frugality of every member in the missionary family. They "gather up the fragments—that nothing be lost." Yet, with the best economy, the expenses will seem large in the aggregate.

The state of religious feeling, in general calls for the most vigorous exertions by missionaries. The country is too new and unorganized, to invite the settlement of many *pastors*. In some regions, I have known people to ride 15 or 20 miles, even on a week day, to hear one sermon; and some to follow the word *six* or *seven* days in succession. My heart has often been deeply affected, at seeing the multitudes, without pastor or missionary!—and sometimes a whole congregation in *tears*, *kneeling* and *legging* for mercy! among the penitents I have seen children, and *young men* of promise. I hope God has ministers among them; for the harvest is plenteous. This year, I have been called upon to administer baptism in the waters of the *Mississippi*, the *Beckbe*, and the *Alabama*. God pity my countrymen!—pity the southern States!—and send forth more labourers in all this vineyard.—*Christ. Watch.*

DEATH-BED REPENTANCE.

From Jeremy Taylor's Holy Dying.

If therefore any man shall teach or practice such religion that satisfies all our natural desires in the days of desire and passion, of lust and appetites, and only turns to God when his appetites are gone, and his desires cease, this man hath overthrown the very beings of virtues, and the essential constitution of religion. Religion is no religion, and virtue is no act of choice, and reward comes by chance, and without condition, if we only are religious when we cannot choose, if we part with our money when we cannot keep it, with our lust when we cannot act it, with our desires when they have left us. *Death is a certain mortifier*; but that mortification is deadly, not useful to the purposes of a spiritual life. When we are compelled to depart from our evil customs, and leave to live that we may begin to live, then we

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die to die; that life is the prologue to death, and thenceforth we die eternally.

St. Cyril speaks of certain people that chose to worship the sun because he was a day-god; for believing that he was quenched every night in the sea, or that he had no influence upon them that light up candles and lived by the light of fire, they were confident they might be Atheists all night, and live as they list. Men who divided their little portion of time between religion and pleasures, between God and God's enemy, think that God is ruler but in his certain period of time, and that our life is the stage of passion and folly, and the day of death for the work of our life. But as to *God both the day and night are alike*, so are the first and last of our days, all are his due, and he will account severally with us for the follies of the first, and the evil of the last. It is in piety as in fame and reputation; he secures a good name but loosely, that trusts his fame and celebrity only to his ashes; and it is more a civility than the base of a firm reputation, that men speak honour of their departed relatives; but if their life be virtuous, it forces honour from contempt, and snatches it from the hand of envy, and it shines through the crevices of detraction, and as it anointed the head of the living, so it embalms the body of the dead.

From the R. I. Religious Intelligencer.

JUVENILE EXPOSITOR.

"It is naught, it is naught, saith the buyer; but when he hath gone his way, then he boasteth."—Prov. xx. 14.

Nothing is more common than for persons to speak diminutively of the articles they are buying, that they may cheapen them; and as soon as they are purchased, are ready to boast what an excellent bargain they have made: yes, they have bought it for half its value; they would not take double what they gave for it. This has got to be so general a practice, that even children, with their toys, have learned to decry the things of others, which they most of all wish to obtain.—*Dr. A. Clark* tells us a pleasant story, after *St. Augustine*, which goes to show, that this is a general disposition of the human heart: A certain Mountebank published in a full theatre, that at the next entertainment he would show every man present what was in his heart. The time came, and the concourse was immense; all waited, with death-like silence to hear what he would say to each—He stood up, and in a single sentence, redeemed his pledge:—

"You all wish to buy cheap, and sell dear."

He was applauded; for every one felt it to be a description of his own heart, and was satisfied, that all others were similar.

Let the following anecdote serve to reprove those who are in the sinful habit of setting at naught the goods of others, that they may purchase them under value:—A certain store-keeper had an article offered by a person who wanted to part with it in exchange for other goods. The merchant pretended he did not want it; and if he did, the quality of it was so poor, that he could never recommend it. At last however, he would take it at such a price. From necessity, his offer was complied with, and the article was taken, and placed for sale, in the store. The next day after, another person wanted to purchase an article of the same kind. The store-keeper said he had one, and but one, article of the kind, and that of a superior quality. A little son of his, who happened to be in the store, and heard his father's conversation when he purchased the article, and now heard him recommending it, went to his father, and, with apparent concern, said, "Pa! don't the great God hear every thing?" "Yes" "Pa! did he hear you talk yesterday, and does he remember what you said?" "Go away, go away, I don't want to hear your talk now."

Query.—If people generally were to recollect what the child did, viz: that God hears them talk, would they so often decry articles when about to purchase them, and extol them when selling them?

"DOES THE GREAT GOD HEAR EVERY THING?"

From the Columbian Star.

MR. EDITOR,

In a late perusal of *Ramsay's Life of Washington*, I was highly gratified to observe, the sentiments which this illustrious hero seemed to entertain of the overruling hand of God in all the affairs of man, and of his own dependence on Divine Providence. As I think it well to embrace every opportunity of holding up to our rising youth, pious and virtuous examples for imitation, I have transcribed a few extracts from the biography of this venerated patriot, and forward them to you for insertion in the *Star*, if you think proper.

At the close of the war, in a circular letter which he addressed to the Governors of the several States, he concludes in this way:

"I now make it my earnest prayer, that God would have you and the State over which you preside in His holy protection. That he would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection for one another, for their fellow citizens of the United States at large, and particularly for their brethren who have served in the field; and finally that he would most graciously be pleased to dis-

pose us all, to do justice, love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine author of our blessed religion; without an humble imitation of whose example in these things, we can never hope to be a happy nation."

When about to take the office of President, he addressed the Senate and House of Representatives, and said to them:

"In obedience to the public summons, I repair to the present station. It will be particularly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe; who presides in the councils of nations, and whose providential aid can supply every human defect, that his benediction may consecrate to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success, the functions allotted to his charge. In tendering this homage to the Great Author of every public good, I assure myself that it expresses your sentiments not less than my own; nor those of my fellow citizens at large less than either. No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of man, more than the people of the United States. Every step by which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency; and in the important revolution just accomplished, in the system of their united government, the tranquil deliberations and voluntary consent of so many distinct communities from which the event has resulted, cannot be compared with the means by which most governments are established, without some return of pious gratitude, along with an humble anticipation of the future blessings which the past seems to presage. These circumstances have forced themselves too strongly upon my mind to be suppressed. You will join with me, I trust, in thinking that there are none under the influence of which the proceedings of a new and free government can more auspiciously commence."

At the close of his valedictory address, he observes:

"Though in reviewing the incidents of my administration, I am unconscious of intentional error, I am nevertheless too sensible of my defects, not to think it probable that I have committed many errors. Whatever they may be, I fervently beseech the Almighty to avert or mitigate the evils to which they may tend."

His Biographer, towards the conclusion of his interesting work, very properly calls on the youth of the United States, to learn from Washington's example, what may be done by an industrious improvement of their talents and the cultivation of their moral powers. "You cannot all be commanders of armies, or chief magistrates, but you may all resemble him in the virtues of private and domestic life, in which he excelled, and most delighted."

In this truly great man, we have a singular instance of a conqueror, who not only was victorious over the enemies of his country, but who gained a more difficult conquest, a victory over himself. Go, then; my dear young countrymen, and do likewise.

A READER OF THE STAR.

From the Waterville Intelligencer.

LETTER FROM REV. DR. JUDSON, TO PRESIDENT CHAPLIN, DATED

Rangoon, Aug. 4th, 1823.

Rev. and Dear Sir,—Your excellent letter of Feb. 1821, I have perused several times, not, I hope, without profit. The motives to persevere you suggest, are such as every missionary ought to feel, and must feel, or retire from the work; and so far as we keep near to Christ, we shall feel them. He must be our life, or our souls must die.

I have had a little leisure for a few days, the first I have found for above two years. About two months ago, I finished the New Testament, a work which had occupied me closely for 18 months, not including 5 or 6 months spent in the last journey to Ava. Not being able, in view of my speedy removal thither, to go on with the Old Testament, at present, I concluded to give the Burmans an Epitome, as introductory to and illustrative of the New Testament. This is now done in 12 sections, entitled thus: "Adam, Noah, Abraham, Moses, David, Psalms, consisting of prophecies concerning the Messiah, Kings, Isaiah, consisting of extracts from Isaiah, and contemporary prophets, Jonah, Babylonish captivity, Daniel, consisting of the whole of the 8 first chapters and extracts from the 4 last; after captivity, including extracts from the three prophets of that period; and an appendix containing a sketch of the countries of Palestine, the government and religious sects at the time of Christ, and closing with a word concerning the destruction of Jerusalem, the present state of the Jews, and the final restoration." The whole Epitome would make a small pamphlet only; and yet it has cost me more labour than any part of the preceding work. But I am amply rewarded in perceiving that the converts received it with eagerness, and find it peculiarly interesting and instructive.

One Burman only has been brought in, since my return from Ava. He has not yet professed religion, but I hope he has received the grace of Christ. Two or three others might be mentioned, but they are still at a distance. Indeed I have done nothing scarcely, of late, in the way of preaching, being anxious to finish the translation, before removing to Ava, where I can expect but little leisure for close study.

I sincerely wish, that two or three good young men would come out immediately. The fate of Colman and Wheelock ought not to discourage any. Wheelock died of a consumption which was seated on his constitution before he left America; and Colman lost his life in attempting to remain at Cox's Bazar, during the rainy season, contrary to the advice of all his friends and his own deliberate judgment and previous intention—a measure which has proved fatal to every European that has attempted it. Burmah is certainly a healthy part of the East. The liver complaint, that scourge of India, which has swept away I know not how many missionaries, men and women, is almost unknown in Burmah. Mrs. Judson is the only case that I have heard of among the foreigners who have settled here. And since our last journey to Ava, there is considerable prospect of toleration. On the whole, I do not know a spot on the globe, where a young man can devote his life, with a fairer prospect of doing essential service for his Saviour.

I am now getting ready to leave this, as soon as Mrs. J. arrives, whom I am daily expecting, though I have not heard of her leaving America. I entreat you pray for me, that a wide door may be opened; that utterance may be given; and that in the time of trial, I may not fail; but by the prospect of the crown be enabled to say I have fought a good fight, &c. A. JUDSON.

FURTHER NEWS FROM BURMAH.

A letter from Dr. Price to the Corresponding Secretary, dated Ava, March 4th, 1823, says:

"Since Mr. Judson left me, the king has been more familiar than ever, manifesting a desire to make my solitude as comfortable as his favour can make it. Mr. Lanciego has made so favourable a statement respecting us, that his Majesty exhibits an entire confidence, admits me near his person, and treats me with much familiarity.

"A good landscape painter and a tolerable master of drawing in general, would be able to command much favour from any monarch of this country, and especially from the present, whose counsellors are disposed to encourage every useful art in the country. They want to see good blacksmiths, good carpenters, &c. established in the midst of Burmah.

"The king asks Missionaries for help, and let Christians consider well the request of the monarch of millions of heathens. Let zealous Missionaries consider the example of the Moravians, who became voluntary slaves in the West Indies, for the sake of the souls of the poor negroes, before they hesitate to encounter the inconveniences of a despotic government, while the salvation of millions is concerned.

"The king has given an order for granting me a building lot on the bank opposite Ava. Bricks I can have for nothing. The same privileges the king promises to every American or Englishman, whether a private trader, or engaged about the royal concerns.

On a spot of ground 245 cubits long, and from 170 to 140 broad, on the river, directly opposite the palace, I have put up a bamboo house; and as I have a royal order for as many bricks as I want, provided I take them immediately, I have thought it best to put up a brick house, to accommodate one or two families. The whole expense, including the ground, will not exceed \$1000."—*Watchman.*

NEW-HAVEN, APRIL 10.

MIRACLES.

A cure, which has been dignified by the name of miracle, is said to have taken place in Washington City, in the person of a Mrs. Mattingley. It appears that a Catholic Priest made some months since, application to Prince Hohenlohe, who is filling Europe with his fame; as no Catholic, especially in modern times, has been a more wonder-working character. The lady who has been cured, probably obtained relief from "an internal schirous affection in the breast," by throwing up "large quantities of blood," immediately after which she partook of the sacrament. She says that Prince Hohenlohe "was associated in her mind;" but she attributes her recovery

"to the efficacy of the consecrated bread, which she fully believed to be the real presence, and the interposition of God."

But there are certain Protestants who in "the faith of miracles" will not yield to the Catholics. The Editor of the Zions' Herald, has received a Letter from Dalton, in New Hampshire, from which he has published the "following circumstance," which he says is "deserving of notice."

A man living in W—, had been a professor of religion several years, and an official member of a Church of Christ; but for two or three years past he has neglected religion, and even opposed it. Some time since, while engaged in his ordinary occupation, he was suddenly deprived of the power of speech, and remained in that awful condition about ten days—when, being at a prayer-meeting, his speech was suddenly restored, and he arose and gave glory to God, confessing his sins and past unfaithfulness; and declared his belief that his late visitation was intended by Divine Providence to bring him back to the fold of Christ.

LITERARY DISCOVERY.

A late London paper, says that a work of Milton's written in Latin and long supposed to have been lost, has been discovered in the State Paper Office. It is farther stated the "subject is religious, and the arguments all drawn from the scriptures. There are many Hebrew quotations and the work is one of considerable bulk, as it contains 735 pages, many of them closely written, and believed to be in the hand-writing of the Poet's nephew, Phillips, with many interlineations in a different hand. It was found in an envelop addressed to Cyriac Skinner, merchant. The situation which Milton held of Latin Secretary to Cromwell, will account for such a discovery being made in the State Paper Office."

WEST INDIES.

The British Government has determined to appoint two Bishops for the West Indies. A suitable residence and 4000£ sterling, per annum, will be assigned to each of them, and they will also have permission to retire after twelve years service on a pension of 1000£. It is to be hoped that much good will result from this measure. The total of the black mulatto population in all the West India Islands is one million six hundred thousand and the number of whites four hundred and fifty thousand.

SACRED POETRY.

We are happy to learn that the two last volumes of Cowper's Letters will soon be re-published in this country. From the Family Visitor, we copy the following extracts from his Correspondence

which "will show his opinion of Drs. Johnson and Watts."

"I have no objection in the world to your conveying a copy of my work to Dr. Johnson; though I well know that one of his pointed sarcasms, if he should happen to be displeased, would soon find its way into all companies, and spoil the sale. He writes, indeed, like a man that thinks a great deal, and that sometimes thinks religiously; but report informs me that he has been severe enough in his animadversions upon Dr. Watts, who was nevertheless, if I am in any degree a judge of verse, a man of true poetical ability; careless, indeed, for the most part, and inattentive too often to those niceties which constitute elegance of expression, but frequently sublime in his conceptions, and masterly in his execution. Pope, I have heard, had placed him once in the *Dunciad*; but being advised to read before he judged him, was convinced that he deserved other treatment, and thrust somebody's blockhead into the gap, whose name consisting of a monosyllable, happened to fit it. Whatever faults, however, I may be chargeable with as a poet, I cannot accuse myself of negligence. I never suffer a line to pass till I have made it as good as I can; and though my doctrines may offend this king of critics, he will not, I flatter myself, be disgusted by slovenly inaccuracy, either in the numbers, rhymes, or language. Let the rest take its chance. It is possible he may be pleased: and if he should, I shall have engaged on my side, one of the best trumpeters in the kingdom. Let him only speak as favourably of me as he has done of Sir Richard Blackmore (who though he shines in his poem called *Creation*, has written more absurdities in verse than any writer of our country,) and my success will be secured."

In a subsequent letter to the same person, he says:

"I am glad to be undeceived respecting the opinion I had been erroneously led into, on the subject of Johnson's criticism on Watts. Nothing can be more judicious, or more characteristic of a distinguishing taste, than his observations upon that writer, though I think him a little mistaken in his notion that divine subjects have never been poetically treated with success. A little more Christian knowledge and experience, would perhaps enable him to discover excellent poetry upon spiritual themes, in the aforesaid little Doctor. I perfectly acquiesce in the propriety of sending Johnson a copy of my productions; and I think it would be well to send

it in our joint names, accompanied with a handsome card, such an one as you will know how to fabricate, and such as may predispose him to a favourable perusal of the book, by coaxing him into a good temper; for he is a great bear with all his learning and penetration."

HOUSE FOR JEWISH CONVERTS.

We learn from 'Israel's Advocate' for March, that a suitable place has been procured for the reception of Jewish Emigrants.

"The committee appointed in January to procure such a place, entering with zeal into the views of the Board, reported at the regular meeting in February, that a large mansion, together with three acres of land, at the distance of three miles from the city, and in a commanding and healthy situation, could be obtained at the rate of 300 dollars per annum. The house being admirably adapted for the temporary purposes for which it is intended, having *fifteen* commodious rooms; and the rent being considered low, for the accommodations afforded, the Board did not hesitate but accepted the report of the committee, and hired the house. Information of this fact will be immediately communicated to the Count Von der Recke, by the Rev. Dr. M'Leod, Secretary for Correspondence; and we have no doubt the news will be hailed by many inquiring and converted Jewish brethren, as promising a way of escape from European intolerance.

"We have now a place of reception for such Jews as may from time to time come to this country where accommodations will be provided for them **AS ONE FAMILY**, at the expense of the Society; and whence **AT THEIR OPTION**, they may locate on our agricultural establishment, or engage elsewhere, in any employment, under the auspices of the Board.

"As this plan, however, is only designed to serve a temporary purpose, the *land committee* are prosecuting their inquiries for a suitable site, for the ultimate settlement.

MARRIAGE AT CORNWALL.

The following Letter, which, we believe, appeared first in the Connecticut Courant, is a sufficient answer to the numerous misrepresentations which have appeared in some of the public prints, respecting the late marriage in Cornwall, and the Mission School in that place.

Cornwall, March 9th, 1824.

MR. CHARLES SHERMAN,

Dear Sir—Your letter of the 20th of February, addressed to the Rev. Timothy Stone,

and requesting information respecting the late marriage of *John Ridge* and *Sally B. Northrop* of this place, has been laid before the executive committee of the Agency of the Foreign Mission School for their consideration. In reply to your enquiries respecting this case, we have to say, that we are satisfied, from your account of the reports which are in circulation, that a statement of facts is due to the Christian public, as well as to the Agents and Instructors of the School; who appear in the view of the public, all of them to have acted improperly in this affair.

The following statement, which we pledge ourselves to substantiate if necessary, is submitted to your disposal, as you think the cause of truth may demand.

1. Neither the Agents nor the Principal of the F. M. School have had any concern, directly or indirectly, in advising, aiding, or assisting, respecting this marriage: nor have they done or said any thing which had a tendency to lead to it. So far from this, neither the Agents nor Principal of the School, had any knowledge or suspicion that such a connection was contemplated, until measures were taken for its immediate consummation.

2. This marriage has not been the consequence of the ordinary operations of the School, nor of the ordinary intercourse of the scholars with the inhabitants, but has been the result of peculiar circumstances, which can never be expected again to recur. These circumstances originated in the lameness and ill health of *John Ridge*, which suspended his attendance upon the ordinary exercises and regulations of the School, and occasioned his being kept, contrary to the wishes of the executive committee, in the family of *Mr. Northrop*, who was then the Steward. In this situation, the conduct of *Ridge* was more particularly under the observation of the parents of this family. And we may add, that neither the committee, nor the Principal, ever received any intimation from the family, that *Ridge* did not conduct himself with propriety, and perfectly to their satisfaction.

3. The report that this marriage was performed secretly, and that the father of the young lady is crazy, and has left his family, is, we assure you, entirely without foundation. The marriage was solemnized in open day, at the residence of *Mr. Northrop*, and with the consent of the parents, who were both present, and who both accompanied the parties some distance on their way, when they finally departed from this place.

4 As to the report that other similar

connexions, between the scholars and young ladies of this place, are expected, we have made particular enquiry on this subject, and find that there is no foundation for this report. Nor is it true that the operations of the School have any tendency to produce such consequences. The intercourse of the scholars generally with the inhabitants, has been marked with strict decorum and propriety. And if in any instances, a different spirit has been manifested by any members of the school, they have been at once dismissed.—The scholars have no more familiarity nor intimacy with families in this place, than they have with respectable families in all parts of the country, before they come to the school; and probably not so much, because they are here placed under particular restrictions, as to their visiting, or intercourse with the inhabitants.

This statement of facts, it is hoped, will satisfy the candid public of the impropriety of censuring the Agents, the Principal, or the School, for an event which grew out of peculiar circumstances, and was placed wholly beyond thier control.

The misrepresentations and groundless statements on this subject, by which the public have been abused; will, we doubt not, increase their distrust of anonymous reports to the discredit of this school; and increase their zeal for its support in proportion as a spirit of malicious hostility to its interests is manifested.

At the same time, we feel, sir, under special obligations to you for the kind and candid course which you have taken to ascertain the truth on this subject; and we would say the same of several other friends in different parts of the country, from whom we have received communications similar to yours.

With sentiments of cordial respect,
we remain yours, &c.

PHILO SWIFT,
CHARLES PRENTICE } Executive
JOSEPH HARVEY. } Committee.

The above, so far as I am concerned, and as my knowledge extends, is a correct statement of facts in relation to the marriage in question.

HERMAN DAGGETT, Principal
of the F. M. School.

For the Religious Intelligencer.

THE DEIST'S CHOICE.

Christianity reveals a God, glorious in holiness; Deism, though it acknowledges a God, yet in a great measure overlooks his moral character: *therefore I prefer*

Deism. Christianity contains a professed revelation of the will of God ; Deism leaves me in perfect darkness as to his will : *therefore I prefer Deism.* Christianity exhibits palpable, obvious, and simple criteria of the nature of virtue and vice ; Deism envelops the nature of virtue and vice in the greatest doubt and perplexity : *therefore I prefer Deism.* Christianity furnishes the strongest possible motives for virtuous conduct, and the most forcible reasons for abstaining from vicious conduct ; Deism appeals only to some vague notions relative to the fitness of things, or to moral beauty or to expediency, which makes a man's own sentiments and feelings, however fluctuating his ultimate guide : *therefore I prefer Deism.* Christianity often reforms profligate and vicious men ; Deism, NEVER : *therefore I prefer Deism.* Christianity often prompts men to schemes of the most extensive philanthropy, and compels them to execute those schemes ; Deism scarcely ever devises any such schemes : *therefore I prefer Deism.* Christianity imparts principles that support men under all the trials and vicissitudes of life ; Deism can have recourse to no such principles : *therefore I prefer Deism.* Christianity assures me of eternal existence beyond the grave, and that if it is not to me an eternal portion of felicity, it will be my own fault ; Deism leaves me perfectly ignorant, let my conduct here be what it may, whether I live beyond the grave or not, whether such existence, if there be any will be limited or infinite, happy or miserable : *therefore I prefer Deism.* Christianity will support me under the languishments of a sick-bed, and in the prospect of death, with the sure and certain hope, that death is only a short, though dark passage into an inheritance incorruptible, undefiled, and which fadeth not away, reserved in heaven for God's people ; Deism will then leave me sinking in an ocean of gloomy apprehension, without one support, in trembling expectation that the icy hand of the king of terrors is about to seize me, but whether to convey me to heaven, or hell, or to a state of annihilation, I know not : *therefore I prefer —.* No ! it is impossible that any man in his senses can, after tracing this contrast say, deliberately and sincerely—*therefore I prefer Deism.*

From the *Missionary Herald.*

PALESTINE MISSION.

LETTER FROM MALTA.

We have received a letter from Mr. Bird, dated Oct. 20th, a few days later than the preced-

ing intelligence. After mentioning the receipt of communications from the missionaries in Syria, he says;—

In this intelligence we found our design of going to Syria this winter entirely confirmed. Although we have every inducement to stay longer in Malta, which can be suggested by considerations of worldly comfort, and although we must spend a considerable time longer *somewhere* in mere study, before we can preach in a foreign language to any effect, yet we are anxious to be at home, and not so much like pilgrims, stopping on our way. We hope to find those in Syria who can give instruction in Italian ; if not, we can do tolerably well now with books only. As for Arabic and Armenian, the opportunity for instruction is even better, I apprehend, at Jerusalem, than here ; particularly because we shall have daily occasion to speak these languages. We are at present hoping to get a passage within the present week direct to Beyrout, and thence to Jaffa, where we shall expect to see brother Fisk, and leave our female helpers, till we can obtain (if not previously obtained by brother Fisk,) a comfortable lodging at the Holy City.

MISSION AT THE SANDWICH ISLANDS.

The letter of Mr. Richards is dated at Lahinah, Island of Mowee, Aug. 30, 1823. We make the following extracts.

Situation of the Missionaries at Lahinah.

This may be the earliest notice you will have of our establishment at this place. It is proper, therefore, to mention that Mr. Stewart and myself, with our families, took up our residence here on the 31st of May. Our journal up to the 31st of August we shall send by the first conveyance, which we hope will be in a few days, though probably not so direct as the present. I might now mention some of the kind dealings of providence with us, but, as you will learn them from our journal, I will only speak of our present circumstances and prospects. We are living in houses built by the heathen and presented to us. They are built in native style, and consist of posts driven into the ground, on which small poles are tied horizontally, and then long grass is fastened to the poles by strings which pass round each bundle. We have no floors, and no windows, except holes cut through the thatching, which are closed by shutters without glass. Our houses are comfortable at this season, and we hope will remain so during most of the year, as very little rain falls at this

place. During the three months that we have resided here there has been none at all. Nearly all that grows, not only in Lahinah, but on all this part of Mowee, is watered artificially by streams from the mountains.

Favour of the Chiefs.

We are constantly receiving little favours from the people, which, though they do but little toward supporting the mission, do nevertheless show very satisfactorily that they are our friends. We have particular occasion to be grateful to God, that our warmest friends are among the highest chiefs. This, I think, makes our future prospects flattering. It is also an encouraging circumstance, that their friendship increases, as they become acquainted with us, and with our object.

Prospect of ultimate success.

After enumerating some of those needful articles, the procuring of which must necessarily involve some expence for the support of the mission he writes,

I am fully persuaded that, could those christians who furnish our support see the things which we see, they would need no other motives to stimulate them to far greater exertions than they now make. The field for usefulness here is great; and I have never for a moment since I arrived, had a single fear that my usefulness, on these islands, will be limited by any thing but my own imperfections. If I can be useful any where, I can be useful in Lahinah. I see no evidence that I have been, or that I shall soon be, the instrument of the immediate conversion of any heathen. But I think I do see a work going on, which will issue in the conversion of thousands. Our temporal circumstances are more pleasant, than we had reason to expect, when we left America. We however feel the need of houses of a different kind from those we now occupy. Our circumstances can be rendered more pleasant, in several other respects, by changes which you will find proposed in our journal. But, situated as we now are, we are all contented and happy. Our work is indeed a pleasant one. I envy no man his employment, though he may be surrounded with a thousand temporal comforts, of which I am deprived. It is enough, for me, that, in looking back, I can see clearly that the finger of providence pointed me to these islands;—and that, in looking forward, I see some prospect of success, and of lasting usefulness. All my anxiety arises from the fear that the whitening harvest will not be gathered. Thousands, indeed

I may say, almost every adult on the Sandwich Islands, is waiting to receive instruction; and many are waiting with high hopes. That we may be able to communicate this instruction, we know is your prayer, and the prayer of thousands who love Zion. This is an animating thought.

MR. BINGHAM'S letter of the same date was also written at Lahinah, where, on account of some special business, he had been spending a few days. In regard to the prosperity of the mission, after alluding to a previous communication, he says,—“I can again assure you that we have occasion to rejoice in the continued smiles of Providence, and in the general prosperity of the mission, in the various stations and departments of labour.” Part of this letter we think will be found interesting.

Excursion of Messrs. Bingham and Richards.

Day before yesterday Mr. Richards and I set off on an excursion to explore a part of the Island, and to visit the king, now on the other side. By the favour of the king's mother and her husband we obtained a good double canoe to facilitate our progress. We sailed along the shore in the direction of Maurakea (Mow-rah-ka-ah) on Owhyhee, of which we had a view among the clouds. Seven or eight miles from Lahinah we alighted on shore, and walked a mile or two through a pleasant plantation called Oroaru, (O-ro-ah-roo,) belonging to the king's mother and containing 128 houses; then joined the canoe again. We found that some of the people had attended divine worship. As I was giving them a few words of instruction, I heard a lad pronounce the name of JESUS CHRIST. I asked him by whom he had heard the name of our Saviour; he replied, “by the missionaries at Lahinah.”—We proceeded, sailing along the shore, several miles, passed several plantations belonging to Urumaheihai, (Oo-roo-mah-ha-ee-ha-ee,) and containing together about 80 houses;—then succeeded six or eight miles of a bold, iron bound, mountainous, uninhabited shore, till we entered the large bay called Maalaea, (Mah-ah-lah-a-ah,) and landed two or three miles from the cape, on the north-west. We had a light sea breeze from the west, till we doubled the cape, when suddenly the north-east trades struck us with violence, which we continued to feel till night, during our walk across the isthmus, which was about 10 miles, though the distance between the bays on the south and north is, at their nearest points, but about seven. At the place of our landing are about forty houses occupied chiefly by fishermen.

Plantation of Wykahpoo.

The principal plantation in this district, called Waikapu (Wy-kah-poo,) lies about midway between the two bays, watered by a small stream, descending in a south-eastern direction from the lofty mountains, that lie between Lahinah and that place. At this plantation which belongs to Cox and Kaahoomanoo, there are about 100 houses, six head of neat cattle, and eight horses. This is the most important, and almost the only inland settlement that I have seen in the Islands. Its situation is very pleasant. You stand upon the bank of this little rivulet in the midst of the bananas, sugar-cane, and taro; and the plains that lie upon the two bays spread upon your right and left, containing perhaps 100 or 150 square miles. Before you, at the distance of 15 or 20 miles in a south-east direction, rises a beautiful mountain, occupying a large portion of that part of the island which lies on that side of the isthmus;—and behind you the loftier mountains that occupy a large portion of the islands on this side. On your right the beautiful bay of Maalaea. Morokini (Mo-ro-kee-nee,) appears only as a rock rising but a little above the ocean. Tahurawa (Tah-hoo-rah-wah,) a little more to the right, appears somewhat more deserving of the name of an island instead of a rock. On your left a pleasant bay, and an open ocean, wash the shores of Wairuku (Wy-roo-koo.) The plain in this part appears to be made of sand, which, to some extent, is continually changing its position by the action of the wind, throwing it into hillocks and banks resembling drifts of snow, and thus disclosing many fragments of human skeletons of former generations, wasted tenements, once the habitations of immortal souls, that knew nothing of JESUS and his *resurrection*. Over these we walked, as we proceeded to the king's temporary dwelling, or lodging place, at Wyrookoo.

Dedication of a house for worship.

On the 24th inst. we had the happiness to dedicate to the Lord Jehovah a new house for divine worship, lately erected by the king's mother and her husband, and Krimakoo. They were present at the dedication with Kamamaloo, and other important persons, and many of the common people. I preached in the vernacular tongue from Gen. 28: 17; "How dreadful is this place; this is none other but the house of God, and this is the gate of heaven." We sung in the native language, the Jubilee hymn, "Blow ye the trumpet," and in English, "Wake, Isles of the South, your redemption is near."

There is now one church at Wymaah;—one at Hanappa, where Mr. Whitney preaches weekly;—one at Hanoroora, where public worship is usually attended three times a week;—one at this place;—and now the fifth in the Islands is building by governor Adams at Kaima (Ki-mah) on Owhyhee. Four of our brethren are still on that island, successfully exploring it, and preaching the word, and preparing the way for occupying that field by two new stations.

REVIVAL OF RELIGION.

To the Ed. of the Religious Intelligencer.

Unadilla, Otsego Co. N. Y. March 24th, 1824.

The village of Unadilla and the church of Sidney are four miles distant; the former being in Otsego Co., the latter in Delaware Co.—I came to these churches on the 1st of October 1823. At Unadilla, I found a small Presbyterian church of about fifteen members, organized the May preceding. At Sidney the number of church members was about forty. I commenced labouring among them immediately on coming amongst them. In about four weeks after this, the Great Head of the church was pleased to pour out his Spirit on the inhabitants of Unadilla, and neighbourhoods contiguous, and about fifty have become the hopeful subjects of grace. Twenty one have been received into the Presbyterian church—several into the Baptist church—a few into the Episcopal church—and a number have not as yet united with any body of christians. About four or five weeks after the work began at Unadilla, it also commenced at Sidney; in which between fifty and sixty were made the hopeful subjects of renewing grace, thirty-one of whom were received into that church last Sabbath. It is probable that most of the others will be added to the communion of this church at a subsequent period—a few it is expected will unite with the church at Bainbridge, which lies contiguous, and two or three with the church at Mason-Ville, which is also contiguous. In the latter there has been considerable religious excitement for the last five or six weeks, and it is said about fifteen have been made the willing subjects of the Prince of Peace. At present there is no special attention either in Sidney or Unadilla. If you think the above statement worthy of a place in your paper you are at liberty to insert it. ISAAC FLAGLER.

EDUCATION SOCIETY.

The Treasurer of the Connecticut Education

Society received the following donations from the 15th of June 1823, to the 1st of April, 1824.

Of the Gentleman's Aux. Ed. Society, Salisbury, by Mr. L. Peet, Treas.	\$17 00
Mr. Elisha Lee, by the same	5 67
Mr. Albigeance Scarborough, to constitute him a member for life,	20 00
1st Church, Farmington, at several times,	130 56
Hartford Fem. Ed. Soc. by Mrs. Maria S. Hudson,	118 00
Ladies of Green's Farms, by the Rev. E. Hooker,	5 00
Mr. J. Bernis, by Mr. N. Whiting,	1 50
Two Female Friends, by do.	2 00
Ladies in Danbury, in addition to a former donation, by Mr. T. F. Davies,	0 99
Also 1 pair of stockings, not valued,	
Young persons in Plymouth, contributed at a weekly meeting, by Mr. E. Langdon,	19 68
A contribution, New London, received by Rev. W. Woodbridge,	13 30
Mrs. Lathrop, Norwich, by do.	5 00
Mrs. Ely, Lebanon, do.	1 00
Mrs. Welsh, Coventry, do.	1 00
Mrs. Hale, do. do.	2 00
Dr. John Raymond,	3 00
A Lady of Kent,	2 00
A Friend in Kent,	2 00
New London Fem. Benevo. Society, by Miss Elizabeth Huntington,	28 28
Rev. William Ely,	5 00
Mr. Solomon B. Minor,	1 00
Fem. Benevo. Soc. Wintonbury, to constitute the Rev. John Bartlett, a member for life,	20 00
Sundry persons, Sherman,	13 00
Bethlem Fem. Cent Soc. by Mrs. E. Langdon, Treas.	14 00
Mr. Edward Hooker,	26 00
Fem. Cent Soc. Huntington, to constitute the Rev. Thomas Punderson, a member for life \$20, and \$8 for other purposes,	28 00
Young Men's Ed. Soc. Woodbury, by Doct. Samuel Steele, Treas.	5 00
Rev. Wm. Woodbridge,	19 30
Twelve Ladies of Hartford,	60 00
Contribution received after the annual Sermon before the Soc. Sept. 9, 1823,	48 92
Rev. Platt Buffett,	2 00
Ladies of Branford, balance to constitute the Rev. Timothy Gillet, a member for life,	2 00
Windham County Char. Soc. by T. B. Chandler, Esq. Treas.	7 50
Fem. Cent Soc. West Hartford, by Miss Harriet Hulbert, Treasurer,	36 00
A Society in Bethlem, by Mr. A. Peck, Treasurer,	22 00
A Society in Sharon, by Mr. P. Smith. Treasurer,	18 00
Matthew Marvin, Esq.	12 00
First Church, Middletown, by Thomas Hubbard, Esq.	67 58
From the Charity Box of the First Society, Farmington, by Deac. Martin Bull,	35 50
Torrington Ed. Society 6 yds. cloth, 3 vests, 8 shirts, 2 pillow cases, 2 towels, 2 pair sheets, 3 pair of stockings, and 1 pair mittens,	37 00
Cash, do.	15 50
Home Aux. Soc. Guilford,	10 78
Benevolent Society, Guilford,	20 55
Rev. E. Scranton, the avails of 6 Chris-	

tian Orators, given by the Rev. Dr. Morse,	3 75
Messrs. Corn. Roberts, Benj. Talcott, Flavel Talcott, Geo. Kellogg, Ezekiel Baker, Allyn Kellogg, Nath'l. O. Kellogg, Jacob Talcott, Ephm. Tucker, and Thos. W. Kellogg, each \$1,	10 00
Mr. Ezra Ives,	2 00
Lydian Soc. New Canaan,	10 00
Jeremiah Evarts, Esq.	10 00
Individuals of the Parish of Ellsworth, by Rev. F. Gridley,	3 50
From Benevo. Society Middletown, by Miss Julia Tracy,	80 00
West Hartford Aux. Ed. Soc. by Mr. Wm. Coleman, Treas.	17 54
Fem. Friendly Soc. North Coventry, to constitute the Rev. Geo. A. Calhoun a member for 10 years,	10 00
A Society in Wilton, by M. Marvin, Esq.	2 00
Rev. Mr. Tenney, in part to constitute him a member for life,	5 00
Church in Norfolk, by Rev. R. Emerson	26 00
Aux. Ed. Soc. Norfolk, by the same,	18 43
New London Fem. Benevo. Soc. by Miss Lucy M. Woodbridge,	22 12
Young men in Guilford, by Col. John Chittenden,	10 00
North Canaan Aux. Ed. Soc. by Mr. Wm. Pearce,	7 08
Clothing from the same, valued at	15 92
Mens Ed. Soc. South Canaan, by Mr. S. Lane, Treas.	6 00
Fem. Ed. Soc. S. Canaan, by Mrs. Susanna Reed, Treas.	3 53
Also 1 pillow, 4 yards flannel, 4 pair stockings, 3 yds. sheeting 2½ shirting, and 1 vest, of the same, not valued.	
Ladies Sewing Soc. East Windsor, First Society, 1 bed, bolster and pillows, 2 pair sheets, 6 shirts, 1 comfortable, 1 quilt, 2 pair pantaloons, 1 blanket, 5 pillow cases, 4 pair stockings, 1 silk handkerchief, and 1 pair suspenders, not valued.	
Contributions at a Monthly Concert of prayer,	3 07
Mrs. P. Mills, 3 pair stockings, not valued.	
Fem. Char. Soc. Milford, First Soc. by Miss Laetitia Dickinson, Treas.	12 00
New Milford, Ed. Society by Mr. Abel Hine, Treas.	11 00
Eliphalet Terry, Esq.	6 00
Dorcas Society, Derby, to constitute Rev. Zephaniah Swift, a member for life, 14½ yds. cloth at 7s. \$16.92, and 13½ yds. at \$1.50, \$20.25, amount,	37 17
Fem. Benevo. Soc. Waterbury, by Miss Harriet Scovel, Treas. 2 comfortables, 4 sheets, 4 cravats, 4 pair stockings, and 1 pair socks,	16 87
A friend 1 pair stockings, not valued.	
15½ yds. bl. cloth, 22 yds. bl. cloth, and 2 pair linen stockings, from an unknown donor, not valued.	
A Young Lady, by Mr. Chas. Hosmer,	1 50
Rev. Wm. Ely, a second sum to constitute him a member for life,	10 00
A Friend, by the same,	1 00
Twelve Ladies in Hartford, by E. Terry, Esq.	60 00

S. TWINING, TREAS.

\$1319 01

April 1, 1824.

POETRY.

*For the Religious Intelligencer.*PROPHECIES OF THE SPREAD OF THE GOS-
PEL.*Isaiah lx. 1—3; xi. 9; xxxv. 1; ii. 2; and xl.
3—6.*

Now we hail the happy dawning
Of the Gospel's glorious light,
May it take the wings of morning,
And dispel the shades of night;
Blessed Saviour,
Let our eyes behold the sight!

As in infinite progression
Ocean's waves majestic roll,
And in grand and proud procession,
Stretch along from pole to pole—
So extensive
Be thine empire o'er the soul!

Where amid the desert dreary
Plant nor shrub, nor flowret grows,
There refresh the wanderer weary
With the sight of Sharon's rose;
And its beauties
To the longing eye disclose!

As the Alps in lofty grandeur
And the towering Andes rise,
So may Zion, deck'd with splendour,
Rear its summit to the skies;
And majestic
Awe the nations with surprise!

Where the beasts of prey are prowling,
And the murderous serpents hiss,
There exchange their dismal howling,
For the pleasing calm of peace,
And for ever
May destruction's empire cease!

O let all the world adore Thee,
Universal be thy fame;
Kings and subjects fall before thee
And extol thy matchless name,
All ascribing
Endless praises to the Lamb!

ORDINATION.

Feb. 18, 1824. The Rev. JOHN MCCREA, was ordained over the Presbyterian Church and Society in Dover, Cuyahoga Co. Ohio, by the Presbytery of Huron. Rev. Flavel S. Gaylord offered the introductory prayer; Rev. John Seward preached the Sermon; Rev. Simeon Woodruff offered the consecrating prayer; Rev. Alfred H. Betts gave the charge; Rev. Stephen T. Bradstreet gave the right hand of fellowship; Rev. Lot B. Sullivan delivered an address to the people; Rev. Daniel W. Lathrop offered the concluding prayer.—*Communicated.*

Published every Saturday by N. Whiting.—Price, advance, \$2.50. Six copies, \$2, with the 13th gratis.

RECENT INTELLIGENCE FROM THE MIS-
SIONS.*Palestine Mission.*

By a letter from Mr. Temple, dated Malta, Dec 11, we are informed that Messrs. Goodell and Bird, agreeably to their expectation, left Malta for Palestine Oct. 24th. No intelligence from them had been received. Messrs. Fisk and King were in good health on the 13th of October, engaged in an exploring tour among the convents in the neighbourhood of mount Lebanon.

From Mr. Temple's letter we make very brief extracts.

My courage and my hopes have been constantly increasing since I have been here. But we and our friends must exercise much patience, as well as indulge sanguine hopes and unshaken faith. Time must elapse before any very striking effects can be anticipated in this part of the world from the influence of a few missionaries and a few presses.

Last Sabbath evening Mr. Cooke, a Wesleyan Methodist, lately labouring in France, arrived in this island on his way to Syria as an exploring missionary. He appears to be an excellent man, and has done much good in France. He says that a considerable revival of religion has taken place in that part of France where he has laboured. His place is now supplied by one of his brethren of the same communion.

Bombay Mission.

Further communications have been received from the missionaries at Bombay, of which the latest date is Sept. 2d. Nothing of especial interest had occurred in relation to the general concerns of this mission. Mr. Hall's child had recovered; and though Mr. Graves and Mr. Garrett had been recently visited with sickness, all the members of the mission were then in comfortable health.

ANECDOTE.

Indian Shrewdness.—When Gen. Lincoln went to make peace with the Creek Indians, one of the chiefs asked him to sit down on a log; he was then desired to move, and in a few minutes to move farther; the request was repeated, till the General got to the end of the log. The Indian said, "Move farther;" to which the General replied, "I can move no farther."—"Just so it is with us," said the chief; "you have moved us back to the water, and then ask us to move farther."

CONTENTS.—NO. 45.

Great Osage Mission—Mis- sion at Mackinaw	705	Letter from the Rev. Dr. Judson to Prest. Chap- lin	712	Palestine Mission—Mis- sion at the Sandwich Islands	716
An Inquiring Brahmin of Ninety	707	Miracles—Literary Dis- covery—West Indies—		Revival of Religion—Edu- cation Society	718
Alabama	709	Sacred Poetry	713	Poetry—Ordination—Re- cent Intelligence from the Missions	720
Death-bed Repentance	710	House for Jewish Converts —Marriage at Cornwall	714		
Juvenile Expositor—Ex- tracts from Washington's Life	711	The Deist's Choice	715		